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Five Years Meeting Boards

The Executive Committee
The Home Missions Executive
Foreign Board in Session
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Visitation Campaign

HERBERT L. HUFFMAN

Japanese Federated Work

ALICE LEWIS PEARSON

Pacific School of Religion Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

DOLL MESSENGERS WELCOMED IN JAPAN

The scene of the presentation of the American dolls (in Japan) was very touching and beautiful. Forty-nine sweet American girls, each carrying a doll in her arms, came out on the platform and handed the dolls over to as many of the Japanese children, who came in from the opposite entrance. Miss Betty Ballantine, daughter of the American Consul-General in Tokyo, addressed the Japanese children with a message of friendship; and Miss Yukiko Tokugawa, grand-daughter of Prince Tokugawa, thanked her on behalf of the Japanese children. The large hall was crowded with guests to its full capacity. Especially the presence of Their Imperial Highness was a great honor to us. Besides there were Mr. Okada, our Minister of Education, Baron K. Shidehara, Minister of Foreign Affairs, Marquis Komura, Baron Y. Sakatani, Governors Hiratsuka and Ikedo of Tokyo and Kanagawa prefectures, and other officials. The reception was a great success, which reflects that your noble project is warmly appreciated by us all. It is my firm belief that this kind of thing will bring better understanding and warmer friendship between the nations of America and Japan.—VICE-MINISTER MATSUURA, Tokyo.

SHALL AMERICA AND FRANCE OUTLAW WAR?

An opportunity has come for the United States to give practical effect to its oft-repeated declarations in favor of world justice and peace. "The outlawing of war" is a phrase with which the people of America are thoroughly familiar. The Locarno treaties that provided for the outlawing of war between France and Germany were hailed in America as the most significant advance toward world peace since the signing of the Armistice. It is now proposed that a similar treaty be entered into between France and the United States. And who is it that has sponsored this proposal? None other than France's Foreign Minister, M. Briand. If we cannot outlaw war in a single sitting, what is to hinder us from beginning where we are and, taking France at her word, urging our Government to begin negotiations toward the writing of a compact for the perpetual outlawry of war between that country and our own? No complications with the League, no relations with the Permanent Court of International Justice are involved in what M. Briand proposes. It is simply that the two peoples shall agree by treaty not to kill one another in the event of a future dispute. Could anything be more reasonable? Could anything be more non-Christian than to reject such a proposal?—SIDNEY L. GULICK.

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OIL AND LAND CONTROVERSY IN MEXICO

The oil and land controversy between the United States and Mexico rests upon a real grievance on the part of American interests, but not one that justifies, under sanctions of international law, any sort of forcible intervention in the internal affairs of Mexico, according to a report made public today by the Department of Research and Education of the Federal Council of Churches. The report is a strictly informational document and the foreword disclaims any intention to suggest what course either government should follow. The petroleum law of 1925 is found to have confiscatory features and to be at variance with the understandings arrived at in 1923 as a prelude to the recognition of the Mexican government by the United States. At the same time it is pointed out that such violence as has been done to American property rights arises out of sovereign acts of the Mexican Republic in the adoption of her constitution and the enactment of domestic legislation, and that in the present state of international relations each nation, including the United States, "demands, the right to be judge of its own domestic laws, always subject to the limitation that if the operation of these laws results in violation of rights under international law the victim of any resulting injustice may demand, through his government, redress in forms prescribed by international law."

CHRISTIAN INDIANS AT WORK

The Tucson Indian Training School at Escuela, Arizona, conducted by the Presbyterian Board of National Missions is now in its thirty-ninth year, and about forty per cent of the present enrollment consists of children of former pupils. Over 1,600 boys and girls have attended the school since the founding of it and now many of these are recognized leaders in their home communities. Some are evangelists, others are Sunday-school teachers; some are elders and deacons and many more are doing their share in improving conditions on the various reservations. The largest Indian church in the United States is among the Pimas. Fifty years ago they were pagan; now there are over 2,000 communicants. All their native churches are manned by Indians and they are sending their evangelists to other tribes. The Apaches, their historic enemies, have become entirely friendly, largely through the splendid work of one of the school's boys, Wilson Walker.

HOW GREECE FACES THE FUTURE

Only four years have elapsed since the Smyrna disaster. This great catastrophe is the outstanding fact in recent Hellenic history. It ends Greece's period of expansive conflict. It marks the beginning of its internal salvation. If ever a country has tried to turn adversity into blessing, it has been the land of Homer and Socrates. The social, educational and religious forces have had their rebirth in suffering. In the Greek Orthodox Church both old and new religious questions are being met with increasing frankness. New policies are being advocated with vigor, such as the autonomy of the Church in Greece as distinct from the patriarchate at Constantinople, the marriage of bishops, as well as parish priests, the simplification of the forms of worship and the discussion of methods of making the Church more attractive to young people and more vital to the life of the community.—HAROLD C. JAQUITH of Athens.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Forecasting For Next October

IT is difficult enough to forecast with accuracy the weather we will be having tomorrow or day after. The weather for a week or more in advance may sometimes be reasonably well predicted. At best, however, the forecast is more or less of a hazard. Still more difficult is the task of forecasting the weather of the spirit, for the wind of the spirit bloweth where it listeth even more freely than does the wind that bends the boughs of the trees and drives the rain clouds.

Before many months the Five Years Meeting of Friends will be meeting in quinquennial session. It is a time when Friends are inclined to scan the Friendly heavens for a sign of the weather ahead of us. It is rather early perhaps to begin forecasting for that event, and we do so, not in the definite sense of prediction, but rather in the way of noting a few atmospheric conditions and air currents that may be taken as weather tendencies.

We offer first, for consideration, the annual May meetings of the Mission Boards and the Executive Committee. They are reported in this issue and we bespeak for them a careful reading. It is significant that they were characterized by a pervading concern for the spiritual enrichment of the Society of Friends. The Boards are charged with heavy, practical responsibilities of a business and administrative nature, which had to be met. But important as these are, it was recognized that there was something even more important: that we as members of the church, the body of Christ, find God as we are not finding him. As these, our agencies, looked toward the sessions of the Five Years Meeting, they were concerned, first of all, that the October days together be a time of search for the resources of power that will make us more effective in our work; not merely for those in attendance but for the membership as a whole. The very fact of a deep recognition of need and of a desire for fresh discovery, is a sign of fair weather.

Another hopeful sign in the Quaker sky is a growing spirit of co-operative fellowship in supporting the united work of the church. In making the adjustments involved in shifting from a more or less independent and unrelated appeal to a united one, which has been accomplished within the past few years, there has naturally been some difficulty in getting the cogs to mesh properly. Our attention has, inevitably perhaps, been focussed too much on the mechanics and the technique of co-operation, and not enough on its great objectives. During Board Meeting week, however, there was evident a new spirit of unity, accompanied by a renewed determination to join heartily in loyal, energetic support of a united program. A unified purpose is a fine weather settler.

Not only as regards the definite program of work, but in "the state of Society" generally is this growing sense of unity found. In a word the atmospheric conditions are increasingly favorable. We read recently that during the building of the London tube last summer a store on one corner was forced to make many alterations. Equal to the emergency, the proprietor hung out a sign which read, "Business going on as usual during *altercations*." The mercantile business may be able to carry on with considerable success during "altercations," but not so the church of Christ—and certainly not so a branch of that church which bears the name "Friends." We are greatly mistaken if we have not sensed within the past months, leading back a year or two, a growth in harmony and a depth in fellowship. The finest spirit prevails now in the Five Years Meeting that has prevailed for years.

If, in such a favorable atmosphere, our membership and meetings will sincerely and seriously give themselves to two things between now and October, they may practically determine the state of the weather at that time. First, let them come under the same burden for spiritual refreshment and power that was felt by the Boards and the Executive Committee at their annual meetings. May they be much in the spirit of prayer that the church may seek and find fresh reality of the presence and power of God. Second, let the membership and meetings be diligent and earnest in these intervening weeks and months, in support of this year's program of united work. The latter's success will be measured largely by what is being done *now*—not by what will be attempted in a frenzied effort toward the latter part of the year. A program of support well under way, by October, will bring to the sessions of the Five Years Meeting a sense of achievement and assurance.

On the whole, while we are not predicting, we do say that the signs are favorable for fair and warmer weather, even in late October, followed by showers of blessings.

A Picture of Eventide

A LETTER that touches us deeply is on the desk. There live in a certain city a brother and a sister, he in his ninety-first year of age and she in her eighty-seventh. For twenty years he has been blind and week after week through the years has she been reading to him from the pages of THE AMERICAN FRIEND. Gradually, her eyesight, too, has failed, and now she can read no longer. So a letter comes from her saying that with regret she is compelled to allow the subscription to cease, since neither can read the paper and there is "no one to read it for us."

As the twilight deepens, there alone sit the two before the open hearth of the years on which the coals of life glimmer faintly from fast failing embers. "We are not fretting," she writes, "but are thankful to have enjoyed many gifts from the Father for so many years." With a word of approval and good cheer to the Editor, she closes with an expression of good wishes and farewell from them both. It is as a benediction upon us—a blessing from those who, though enveloped in the gathering darkness, are radiant with an inward light that does not fail.

"Take Now Thy Son"

BY RABBI EUGENE MANNHEIMER

One Sunday, last autumn, the following sermon was broadcast from Des Moines. It was heard at Earlham, Iowa, by our Friend Pearl Stribling and so impressed her that she wrote her appreciation to Rabbi Mannheimer and asked if he could give her a copy of the address for submission to THE AMERICAN FRIEND *for publication. Our readers are therefore indebted both to him and to her for the privilege of reading this eloquent appeal for the better way.*—EDITOR.

"Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of the Moriah, and offer him there for a burnt-offering on one of the mountains of which I will tell thee." According to that intensely dramatic story of "The Sacrifice of Isaac" which is found in the twenty-second chapter of the Book of Genesis, such was the command of God which came unto Abraham, or which Abraham thought came unto him, during the watches of the night.

From the very beginning, the biblical story-teller has been careful to inform us that this commandment is only intended to serve as a test of Abraham's faith. Because we are so thoroughly familiar with all the details of the story we know in advance that in that tense and terrible moment when Isaac shall lie bound upon the altar, and his father's hand is reaching out to grasp the knife with which to slay his son, from on high the voice will sound forth: "Lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou art a God-fearing man, seeing that thou hast not withheld thy son, thine only son from me." And so we are not as horrified as, otherwise, we would be when, seemingly without a murmur or a moment's hesitation, Abraham arises early in the morning and proceeds to carry out what he believes to be the will of Heaven. Nor, in the end, can we fail to appreciate the sublime lesson in faith which the story is intended to emphasize.

But, as this story of the intended sacrifice of Isaac would, itself, so plainly indicate, there was a time in human history when men did actually offer up their children as burnt-offerings unto God. To please or to placate him, to testify to their gratitude, or to make atonement for their sins they did, literally, sacrifice their children upon God's altars. So, forget with me, if you will, at least on this one occasion, all the noble purposes which the story-teller had in mind as he repeated this thrilling story of the trial of Abraham's faith to his ancient Hebrew audience. Think of it only as the description of a scene from real life, as it was so often enacted in those days of old. And then look down upon that picture, of that son lying bound upon the altar, and the father's hand stretched forth to grasp the sacrificial knife.

To that father that son means everything dear and precious in life that a son can mean. He is the beloved son of his old age, on whom all his great and wondrous hopes for the future are completely centered. It were easier for him to tear out his own heart than to give him up. But God has so commanded: "Sacrifice him unto me," and that father believes that he dare not disobey. High in air the knife is raised. This time no voice from on high is heard: "Lay not thy hand upon the lad, neither do thou anything unto him." Down sweeps the murderous blade, swift and deep into that quivering human breast. The moment more, and the consuming flames are wafting their foul incense unto heaven.

Horrible, you say, too horrible for words, to close your eyes and see that youth, slaughtered like a beast, on the altar of God, to see that father brandishing his knife, steeling his heart against every human affection in order that he may do what be believes to be the will of God? And somewhere, at home, that mother, waiting, and ever to wait in vain, for the return of her boy from his tragic tryst with God and death! Horrible, you say, too horrible for words, to think that men could ever have been so blind and so bestial as to believe that God could demand such diabolic sacrifice of those who truly loved him, and that such abominations could ever have been committed in the name of Heaven? Truly, it is horrible; too horrible for words!

But is it any the less horrible when, in the name of God and country, we of today take our children, dearer to us than life itself, on whom all our great hopes for the future are also so completely centered, and send them forth, not in ones and twos, but in droves of millions, to be slaughtered on the battle-field? Can we visualize the bloody, brutal horrors of the World War; the torture, the agony and the pain of those who fought and bled and died in the trenches; the suffering, the agony and the pain of those who hungered, froze, wept and died behind the line of battle; and believe that such horrors and agonies were any the more pleasing unto God than the horrors and agonies of child-sacrifice in the days of old? Remember, if you will, that when we sent our sons and brothers to their sacrifice on the battle-fields of Europe, we inspired them with the faith that they were pouring out their life-blood to "help make the world safe for democracy." Most solemnly did we assure them that through their stripes and wounds, once and for all times, a hate and war-ridden world should be healed and made whole, so that never again should the children of man be called upon for such sacrifice and suffering as was theirs.

We look about us in the world today, and we see a world filled with racial, national and religious hatreds which are seemingly more bitter than the hatreds which prevailed before the war. Everywhere we behold that same feverish competition for armies and navies which exhausted the resources of nations in the past and which eventually made the World War its almost inevitable culmination. Instead of the triumph of democracy we behold the triumph of reaction, with dictatorships established in power in many lands. Can we remember the noble faith in which our sons and brothers so willingly and so heroically made their supreme sacrifice for God and country and humanity, contrast that faith with the grim world realities of the present hour, and then believe that the sacrifice of our children was any the less pitiable, or any the less futile, than was the sacrifice of those who perished on God's altars in those days when men gave their "first-born for their transgression and the fruit of their body for the sin of their soul?"

In the end,—feeling the unspeakable horror of war deep in our hearts, realizing the utter fruitlessness of modern warfare and of its fearful holocausts, remembering our solemn promises unto the dead and unto the living,—can we, the nations of the earth, dare to rest satisfied until, having outlawed war from this world once and for all time, we shall have kept full faith with them who, at our bidding and for our sake, went as trustfully to keep *their* tryst with God and death on the battle-fields of Europe as Isaac went, trudging at his father's side, unto that mountain in the Moriah of which God should tell them? Visualizing, realizing and remem-

bering all these things, can we, the people of the United States, dare to rest satisfied until, with all our heart and soul and might we, too, are doing our full share, in fullest, positive coöperation with our sister-nations of this earth, to help hasten the day when, through the compulsory arbitration of all international difficulties and differences, war shall be no more and, that accomplished, the wholesale sacrificing of our children unto the God of War shall be as impossible in the future as the ancient form of human sacrifice is impossible in our midst today?

Let those who will tell us that men and nation always have fought,—always will fight,—and that, therefore, the dream of world peace is a beautiful but a most fantastic and empty chimera. Let them tell us, if they will, that if, under present world conditions, any nation threw away its weapons of defence it would quickly be torn to pieces, like a lamb in the midst of a pack of ravening wolves, and that, therefore, our only alternative is to build up our army and navy until we are so strongly armed that no other nation on earth will dare to attack us. There is this much truth in what they say. Men and nations always have fought in the past. And under present world conditions it were, indeed, insane for us, or for any nation, to disarm, while all the others retained their equipment of war.

But as for the rest of what they urge,—let us remember, if they do not, that the World War was but the latest and most terrible of all the illustration which history would offer us, of the absolute failure of even the most colossal war preparations to save a nation from attack, or from the possibility of ultimate defeat. Let Egypt, Babylon, Assyria, Persia, Greece, Rome and Spain, as well as Germany, testify that they who live by the sword perish by the sword. And if this, and all past history, is not sufficient to warn us, then let us also remember that, as our experts picture it for us, the next World War, if it ever comes, will be a war of poison gasses, so terrible in their nature that the horrors of the last World War will seem but pleasant memories in comparison.

Out of the clear sky, (so these experts assure us,) without even the warning of a previous declaration of war, with their hellish burden of bomb and shell, the fleets of enemy aeroplanes will swoop down on our thickly populated centers, on our great cities, swarming, not with soldiers in arms, but with men, women and children, busily and happily engaged in the pursuits and pastimes of peace. Down from heaven those aeroplanes will pour their bombs and, the moment more, where all was work and play, peace and the laughter of children, there nought but death and destruction will remain—a mass of charred, mutilated human bodies; a multitude of writhing, choking human beings,—in the midst of a chaos of burning homes, factories, shops and gas-filled streets. That is the inevitable scene of tomorrow, if we continue to put our faith, and concentrate our efforts, not on preparation for peace, but on preparations for war; if we fail to find the way to substitute peaceful negotiations for the arbitrament of war in the settlement of national differences and for the satisfaction of what we would call our national honor....

And if, in the face of present world conditions, the way unto that goal would seem all too long and hopeless, the dream of world peace all too fantastic and absurd, then let us remember that there was a time when the universal custom of sacrificing human beings on God's altars was surrounded by all the postulates of faith and patriotism which still continue to surround our heroic sacrifices for God and country in time of war. It did take untold centuries for man to learn that even animal sacrifices were meaningless and abhorrent to God; that what God demanded of those who truly loved him was not burnt-offerings of rams and rivers of oil, any more than burnt-offerings of their own flesh and blood, but only to do justly, to love mercy and to walk humbly before him. But, however slow and labored man's progress was, he did finally learn the lesson and the truth so completely that, today, if any one were to come to us and command in the name of God, "take now thy son, whom thou lovest, and offer him up as a burnt-offering upon God's altar, as Abraham once attempted to sacrifice Isaac," then the very most, or the very least, that we would do would be to consider such a man insane and deal with him accordingly. So may we hope that the time will come when we will consider insane and unpatriotic, not the man who would urge us on to peace, but the man who would come unto us with the demand: "Take now thy son, whom thou lovest, and offer him as a sacrifice unto the God of War!"

Just because we, the people of the United States, are the richest, the most powerful and most influential people on the face of the earth, to us, as to no other people, the challenge comes to help hasten the day when such sacrifices to the God of War will be unnecessary as well as impossible. Ours is the moral obligation of our own strength and power to concentrate our supreme effort on building for peace through the instrumentalities of peace and not through the instrumentalities of war. As individual citizens of this noblest and most blessed of nations, ours is the obligation ever to do our utmost to urge and to help America on to be worthy of its greatness and of its blessings. For the sake of the living as well as for the sake of the dead, may we not fail or fall short!

Des Moines, Iowa.

Appreciating Other Races

Missionaries in Japan tell us that if the Christian people of America could secure a change in the section of our immigration law discriminating against Orientals, it would be worth more than sending hundreds of new missionaries. A leader in India goes further and says that "in certain circles those missionaries who are there now will either mark time until it is repealed, or win the people in spite of being Americans." The problem at the root, however, is not one of any special act or event, but of the whole disposition of the white race to treat other races as inferior peoples. The white race apparently excels, at least at present, in subduing other peoples to its will, in the conquest of nature by science, in developing the material resources of the earth. But are there not qualities also admired by us which are more characteristic of other peoples than of our militarized, mechanized, materialistic, assertive West? How about humility, serenity of spirit, gentleness, spiritual insight? Dare we say we surpass in these? What peoples excel the Chinese in patience or in loyalty in personal relationships? Who would not acknowledge an almost matchless love of beauty and courtesy in Japan? What race has shown more of sunny cheerfulness, even in hardship, than the African? Who excels the Latin American in powers of imagination? What country has a profounder sense of the reality of the unseen than India? Surely there is equality among the races in the same sense, at least, that there is equality among the members of the body; all are equally necessary to richness of life in the whole.—SAMUEL MCCREA CAVERT.

Religious Task in Mexico

One of the most pathetic features in the Mexican situation is the wistful eagerness with which some of the leaders in Mexico's political and educational circles look upon the human serviceableness of the Protestant churches, writes Bishop Francis J. McConnell. Some of these leaders say outright that they cannot believe in God, but that they do believe in humanity, and they ask if there is some way in which they can support Protestantism for its human usefulness without accepting its thought of the Divine. I certainly would not refuse any such persons any opportunities the Church can give them; but if the Church, in any of its branches, ceases to utilize its growing understanding of human values for an interpretation of the nature of God Himself, its grasp on those human values itself will soon weaken. The religious task in Mexico and the United States is at this point one and the same, namely to make the character of God, as revealed in Christ, an effective force in the relations of men to one another.

When the heart is estranged from God and devoted to some meaner pursuit than the advancement of his glory, it soon deserts the straight road of virtue, the highway of honor, and falls into the crooked and uneven paths of fraud and hypocrisy, of oppression and vice.—C. J. BALL.

Three Major Issues Considered

Important Meeting of Executive Committee

More than usually important was the annual meeting of the Executive Committee of the Five Years Meeting held at Richmond, May 12 and 13. Three major questions were up for consideration: first, that of the program of the approaching sessions of the Five Years Meeting, in the framing of which the Executive Committee is coöperating with the Committee on Arrangements; second, the question of the reorganization of the Boards; and third, the fixing of the estimated needs of the Boards for the present fiscal year which opened April 1.

Members of the Committee present were: Harry R. Keates, Lewis W. McFarland, Alvin T. Coate, Edgar H. Stranahan, W. S. Hadley, Laurenna Farquhar, Ellison R. Purdy, Stephen M. Hadley, Isaac T. Johnson, Rufus M. Jones, S. Edgar Nicholson, Elden H. Mills, John R. Cary, Ora W. Carrell, Miles White, Jr., Allen D. Hole, and the Secretary. A new member of the Committee for the ensuing five years period was introduced in the person of Homer L. Morris, with credentials from the Foreign Mission Board as its representative. Yearly Meeting Superintendents and the Secretaries, Emmett W. Gulley of New York, Clyde O. Watson of Wilmington, and Charles E. Hiatt of Indiana were present at all or part of the sessions.

Homer J. Coppock of Chicago, chairman of the Committee on Arrangements (Program) was present, and together with Ellison R. Purdy, secretary of that committee, presented to the Executive Committee the tentative program for the approaching sessions of the Five Years Meeting, which open on October 18. An extended discussion followed, covering the various phases of the subject. While the final draft has yet to be arranged, the two committees are united on the underlying principles of the program. There is a growing sense of concern, which welled up in the meetings of the Executive Committee itself, that the sessions in October should be an occasion primarily of great spiritual power. The feeling was expressed time and again that what the Society of Friends and the Five Years Meeting needs more than anything else is a renewed experience of the consciousness of God. While it is realized that Pentecosts do not come by planning and by observation, a call for prayer and meditation is going out to Friends generally that the sessions of the Five Years Meeting may be a time of seeking and finding.

It is realized, of course, that the quinquennial meetings are necessarily business meeting for the purpose of transacting the business of the church. Adequate time will therefore be given to the various interests which embody our concern for the extension of the Kingdom of Christ. It is the purpose, however, to connect up helpfully the inner enrichment with the practical task. While time will therefore be given to the presentation of the work of the Boards, there will be much more time than ordinarily given to conference and discussion of spiritual concerns.

For the past few years there has been a persistent and perhaps growing feeling that some further reorganization of the boards and agencies of the Five Years Meeting is desirable for the purpose of further unifying the work of the church, for making its administration more effective, and for simplifying the appeal which is made to Friends for support. For example, it has been frequently suggested that the two Mission Boards might profitably be combined as a Board of Missions. The distinction between the administration of work for red men in Oklahoma and black men in Africa is felt by many to be untenable and that one board might well care for both. Combinations and adjustments which concern other boards have been suggested from time to time. The whole matter was before the Executive Committee for extended consideration. While no unanimity of feeling was arrived at as to details, there was a consensus of opinion expressed on some points. The whole subject was referred to a committee of three, composed of John R. Cary, Homer L. Morris, and Walter C. Woodward, to give the matter further study and to bring before the Executive Committee at its meeting immediately preceding the Five Years Meeting, a carefully drafted plan of reorganization. In case the Executive Committee agrees on a plan, the latter will be forwarded to the larger body for action.

Items of accumulated obligations of the Five Years Meeting were brought before the Committee, and will be published when finally arrived at. While not large enough to give undue anxiety, this indebtedness, it was generally felt, should be cleared up before October, and plans will be made with that desirable end in view.

It is always a time of more or less heart searching and anguish of soul when the needs of the various Boards are considered in the light of their obligations for the work entrusted to them by the church. On the one hand are needs which appeal as so imperative as to mean distress and demoralization if they are not met. On the other hand the Committee faces the actual receipts of the past year as a basis of future expectancy. After careful and prayerful thought, the estimates of minimum needs, as given below, were unanimously adopted. It should be understood that these figures do not represent operating budgets. They are given to the church as a statement of what the Boards feel that they must have to carry on the work with any degree of effectiveness. In some cases, as in those of the Mission Boards, failure to receive these amounts will bring a curtailment of work on some fields that will practically mean its death. However, by previous instruction given the Boards by the Executive Committee they are not to proceed to do work for the current fiscal year above the amount received by them last year, or what they have good reason to expect for this year.

One further explanation should be made of the figures as presented. It will be noted that there is no separate item for United Promotion. It was the feeling of the Boards and the various interests involved that for the sake of a simpler presentation it would be better to apportion this amount to the various Boards in proportion to their askings, and added to them. This action was accordingly taken by the Executive Committee, and explains for the most part the increased askings of the various Boards in addition to last year. It will be noted that the total of the askings is a little over three thousand dollars less than those of last year.

Boards and Funds	Askings	%
Foreign Missions	$104,849.02	70.63
Home Missions	22,206.38	14.96
Peace Association	5,175.03	3.49
Prohibition	538.54	.36
Young Friends	3,234.39	2.18
Education	322.92	.22
Aged Ministers and Missionaries	6,467.75	4.36
Religious Education	1,186.47	.80
Emergency Fund	4,452.50	3.00
Total	$148,453.00	100%

The Executive Committee was encouraged to note that there is an increasing loyalty to the work of the Five Years Meeting as a whole and a growing tendency on the part of all Boards to coöperate heartily in making more effective the principle of the United Budget.

The annual reports of the Field Secretaries, Edgar T. Hole and Fred E. Smith, were listened to with eager interest, and much appreciation was expressed of their effective efforts during the past year. They report that there is a growing interest in the whole program of the church and that there is less of a controversial and critical spirit and more of a sympathetic attitude and willingness to coöperate.

From time to time, a concern has been expressed that the Five Years Meeting give careful attention to the more adequate sup-

ON THE MOUNT OF OLIVES

BY J. LINDLEY SPICER

I sat on the slope of Olivet,
Above dark Gethsemane,
And thought of the suffering Man of God,
Who sweat drops of blood for me.

And I consecrated myself anew,
As the sun went down in the west;
I promised, I would be loyal and true,
Ever striving to do my best.

A sense of sweet peace girded me about,
As the Holy City lights shone out;
Around me, the glorious starlight fell
Over the Mount, Jesus loved so well.

The Home Missions Executive Committee Meeting

BY RUTHANNA M. SIMMS

The annual sessions of the Home Missions Executive Committee, attended as usual by several other members of the Board also, were held May 9 to 11. The Home Mission Board has constantly regretted its shortage of funds for financing full Board meetings. Other members who are able to meet with our Executive Committee without cost to the Board are heartily welcomed and at the sessions last week, twelve members of the Board were present for one or more sessions, including six besides the Executive Committee. Two Yearly Meetings, New York and Western, paid travel expenses for their representatives in order that they might attend.

At the opening session, a brief review was given of the past twenty-five years' development of Friends coöperative concern for Christianizing America, since the organizing of the Five Years Meeting Board on Evangelism and Church Extension in 1902. Two lines of concern through this entire period were noted: for expansion geographically into unchurched sections, and for deepening of spiritual life and power. Our present conception of Evangelism, as involving the Christianizing of all human relations, was recognized as indicating definite growth and changed thinking since our definitions of twenty-five years ago. The question was raised as to what outstanding needs in home fields should be met by Friends in the next five years.

MINISTRY AND PASTORAL PROBLEMS

A first attempt at these sessions to review results of our effort the past year to secure facts regarding financial support given to Friends pastors, impressed us with the difficulty and complexity of the task we have dared to face. Results gathered from ten Yearly Meetings seemed to indicate either that very few pastors receive support for full time work or else that Friends pay less than an average living wage for pastoral leadership. The gathering of data in this field is to be continued and effort made to consider carefully all the factors involved in various sections of the country. Two facts seemed evident; that we are deeply indebted to our pastors and owe them some definite effort as a denomination to remove the handicaps under which they labor; and second that we must make equally definite and earnest effort to reinterpret the ministry and its call, if it is to continue as a constructive force among us.

Closely linked with this concern is another, for the large number of meetings which are without pastors, and that every congregation may re-discover the direct and individual responsibility of all members in worship and service. The inability of many Friends meetings today either to worship or to serve effectively when left without a pastor, together with the fact that there are not enough pastors to supply all meetings, is alarming. The need is acute for our entire membership to rediscover God, actually present in our meetings for worship and in our community life, to understand and to follow his leadership. To help every Christian and every congregation to that discovery and experience must be increasingly the great objective of our pastoral system. Our Board is cooperating with the Board of Education of the Five Years Meeting in seeking ways and means by which all our Yearly Meetings may co-operate towards these ends.

EVANGELISM

Home Mission Board members were unanimous in feeling that experiments the past year, especially in Iowa, towards stimulating evangelism through every activity and department of the church, under the prayerful supervision of Meetings on Ministry and Oversight, had proved so helpful that such effort should become our definite objective in evangelism during the coming year. Tentative plans for co-operation in field work towards that end were proposed. The Board is encouraging also a constructive Friendly forum on evangelism through THE AMERICAN FRIEND, and beginning the publication, in a small way, of our own tract literature on evangelism. It was decided to send a representative again to the annual June Retreat, planned by the Commission on Evangelism of the Federal Council of Churches, at Northfield, Massachusetts, as we have for three or four years past.

INDIAN MISSIONS — RACE RELATIONS

The annual reports of our Indian Missions considered at these sessions will be in print soon. The growth of this work in which our Board cooperates closely with the Associated Executive Committee on Indian Affairs, is a source of constant joy and encouragement, though also embarrassing because we do not support it more adequately. Our Board was especially impressed by the progress, at all stations, of the work with boys and girls and young people. Outstanding activities of the year referred to in the reports included the following:

1. Eight group (5 groups entirely Indian) of boys and girls or young people meeting regularly for Christian teaching under leadership of our missions, *not* including Bible Schools. One of these is an entirely Indian Christian Endeavor Society at Hominy.
2. Religious Education every week in 5 grades (200 pupils) of one public school and frequently in public schools of every mission community.
3. Two annual Summer Student Camps for Indian young people from all our Missions with Christian programs.
4. Bible Schools and other White work developing responsibility and initiative. An increasing number of conversions.
5. Subscription by Osage Indians of 6,700 towards a new wing on our Hominy Mission church.
6. A community canvass at Wyandotte for a new church will house a community program and a Bible School of 300 (including 260 Indian children.)
7. Building improvements at Big Jim and Kickapoo which promote community work, and definite plans for a Kickapoo Camp-house and demonstration farm.
8. Big Jim industrial and educational experiments for Indian welfare.
9. Very fruitful personal work in Indian homes and mission homes.
10. Kickapoo tribal Christmas Camp reaching 125 Indians for ten days annually, with evangelistic and broadly educational program.
11. Closing of Otoe Mission. Re-opening of work at Shawnee, entering in the Government Indian Sanitarium and directed from Kickapoo.
12. Serious difficulties reported by every Mission resulting from lawlessness, especially bootlegging and gambling.

The report on Christianizing of race relations included reports from groups in five Yearly Meetings telling of a number of effective observances of Race Relations Sunday in February. These will be published later. Report was made also on the status of Southland property and indebtedness.

TENNESSEE, COLORADO, MONTANA

The reports from Tennessee included such flashes of vision as, "One would scarcely recognize it as the same community that it was four years ago," and regarding another point, "our list of members there continues to grow." Twenty-one conversions and renewals were reported, one a former murderer and bootlegger. The new meetinghouse at Oak Grove has been built this past year, religious education among children and young people is developing fast, and the first Monroe County student to graduate from Friendsville Academy this year, will return to teach in the mountain schools. Edward and Daisy Ransome's complete report will be published. Justice cannot be done in any summary.

Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting, reported in person for that field, especially Colorado, and Charles O. Whitely reported a very unusual call to Friends to establish a Friends colony and meeting in Montana. Earnest

prayerful hours were given to all these western fields, occupying two sessions.

Especially interesting and encouraging development in the new Meeting in Detroit was reported, as well as progress and problems in Everett (Washington), Boulder and Denver (Colorado), and Washington, D. C. Cooperative support for all these points will be continued another year if, in two cases, tentative plans can be realized as hoped.

FINANCES AND THE FUTURE

Careful review of the needs of the various home fields, on the basis of continuing present work, showed that the Home Mission Board must ask for $20,600 for the coming year to meet minimum needs. These askings were approved and reported to the Five Years Meeting Executive Committee.

A possible plan for merging and reorganization of the Home and Foreign Mission Boards of the Five Years Meeting to secure greater efficiency, was presented and after very careful consideration, was approved and forwarded for further consideration by the Five Years Meeting, on condition that any reorganization shall provide for work already undertaken and for continued cooperative nurture of the spiritual development now showing signs of new life in concerns for the ministry, worship, evangelism and application of Christianity to human relations.

The program for our Home Mission Board sessions at this meeting included the following quotations, which entered into our thinking:

"Ye therefore shall be perfect as your heavenly Father is perfect."—JESUS.

"The Church must become more Christian or cease to claim spiritual leadership."—WILBUR K. THOMAS.

"If we cannot change the church, we need not aspire to change the world outside the church."—PAUL H. DOUGLAS.

"Engineers specialize in the impossible; Commerce specializes in the impossible; Science specializes in the impossible—Real Religion specializes in the impossible in the realm of moral and spiritual values."—CHARLES GILKEY.

"Preaching today is too much colored by what the congregation will listen to. Prophets are needed and should be tolerated.... The Church is illiterate on social questions."—BISHOP MCCONNELL.

"We tend to depend too much upon what we can do directly as national agencies and we are giving too little attention to inspiring all our churches to more earnest and more intelligent effort."—JAY S. STOWELL.

"Membership in the church doesn't mean enough. Jesus' comment to the young man who said he would follow him wherever he went, was 'You don't know what that means. Stop and think it through.' Christian life isn't a room; it is a pilgrimage, a sort of series of degrees."—REINHOLD NIEBUHR.

"The new evangelism must include conviction of social sin."—KIRBY PAGE.

VISITATION CAMPAIGN OF EVANGELISM

Great Church Amid Revival Effort in Heart of Thriving City Graphically Described

For months earnest-minded Christians had looked forward to it as a time of spiritual harvesting. For months the congregation had been praying for the success of the effort. Every known means of attracting attention to the services had been used. News stories were appearing daily in the papers. Huge banners across the church announced to the stream of passing motorists and pedestrians, in a manner, that "he that runs may read," that Gospel messages in sermon and song would be heard each evening for three weeks in that church. A busy pastor put aside his own duties to spend an evening at this meeting encouraging by his presence the good work and seeking to gain information and inspiration that would help him in solving the problem of present-day evangelism. When he entered the great auditorium of the church he was gladdened by the sight of a host of people. Under the splendidly efficient song leader, the congregation was singing heartily but reverently, a beloved hymn of the church. The songs were interspersed with heart-felt testimonies and words of praise and prayer. As the spiritual tide arose, the song leader brought a most appealing message in song, which introduced the theme of the evangelist, who spoke immediately afterward.

The evangelist was none other than the pastor of the church. A man of broad culture, of deep consecration. A man of power. As he finished his heart-searching message, the visiting pastor said to himself "This *is* the old time revival. We'll see results tonight." He was not disappointed. As the hymn of invitation was sung softly, a man and a woman came down the aisle together, to take the hand of the pastor, signifying their desire to enter the fold of the Good Shepherd. The minister expressed his joy over the coming of those two but with fine candor explained that they had been expected on account of previous interviews. Turning to his great audience he pled for others to stand with the two in testimony of similar consecration, but without avail. Finally, when every known means had been used to move to action the pastor put the question "How many of you are already Christians." As he gazed at the sea of uplifted hands he remarked "I thought so. My real task is to get you to bring the sinners to these meetings."

The discovery of the fact this incident reveals has led church leaders to believe that the evangelistic meeting is not enough in this day to accomplish the purpose of the Master, "to preach the Gospel to every creature." A group of Wichita pastors earnestly seeking a way out of modern church limitations, came to appreciate that perhaps if Paul found it necessary to do more than teach publicly, that they too might profitably follow his plan of teaching from house to house. Consequently, as a part of the Pre-Easter program of West Wichita a campaign of Visitation Evangelism was launched. Nine churches co-operated, the pastors working out together the simple organization needed. One pastor served as general chairman, a church secretary served as office secretary, three pastors served as superintendents of the three districts into which the territory to be ministered to was divided. Each superintendent had under him five captains, each of whom was responsible for an area containing a given number of homes which were to be visited by teams composed of two persons each representing a different church. After details were worked out the entire force of workers was assembled, a company of nearly 200 people, instruction was given and a service of dedication to the task was held. The following day the work began and continued for one week, more than 3000 homes being visited.

The tabulation of results has not been completed. Indeed the real results never will be tabulated. To one busily engaged in the work these things were apparent: First, that no one can undertake the task of interesting others in the cause of Christ and the church without having it borne in upon him that his own consecration must be complete. Second, that the average person responds favorably to Christian appeal when it is made directly, and with no ulterior motive. Third, that the house to house plan establishes contacts that properly followed up will result in the definite consecration of many lives that would not be touched otherwise. University Friends Church found 76 families, not affiliated with any church, that expressed a preference for Friends. A large number of those who expressed no preference also become the responsibility of Friends.

The churches co-operating in the plan described followed up the visitation in the way that seemed best to each church. Most had evangelistic services which culminated Easter Sunday. After a service of unusual tenderness of appeal on Easter morning, thirty-one new members were publicly received at University Church.

HERBERT L. HUFFMAN.

Wichita, Kansas.

NEW ENGLAND YEARLY MEETING

The Yearly Meeting of Friends for New England will be held at Moses Brown School, Providence, R. I., from Sixth Month 24th to 29th.

The rates are as follows: table board will be $1.50 a day; rooms from $1.20 to $2.50 a day, according to size and location.

Will those desiring accommodations please address EDITH L. BUFFUM, Moses Brown School, Providence, Rhode Island?

Foreign Mission Board in Session

Optimistic Reports Considered and Constructive Action Taken

If a gallery could have been constructed around the Bible School assembly at the old South Eighth Street Meetinghouse, and if this gallery had been crowded full of Friends on May 10 and 11, the gathered Friends would have witnessed the Foreign Mission Board in action. At the table in the front part of the room sat Theodore Foxworthy, respected, trusted and beloved president of the Board for the past several years, and Alta L. Jewell, the efficient recording secretary. Arranged about the three long "U" shaped tables in front of the presiding officer's table were the Board members. From Kansas, there were Bertha Stubbs Sumpter, Wallace C. Kemp, and A. J. Haworth; from Iowa, Howard W. Cope; from Western, Lewis E. Stout, William S. Kitch, and Mabel Quigg; from Indiana, Lucy Hill Binford, Charles E. Carey, Flora T. Sayers and Charles N. Franklin; from Wilmington, Laurenna Farquhar; from North Carolina, Nathan D. Andrews; from Baltimore, Lewis C. Moon; from New York, William C. Taber and Jennie C. Callister (serving for Elizabeth Hazard); from New England, Moses Bailey; from the Women's Missionary Union, Lenora N. Hobbs; members-at-large, Mary C. Hadley, Homer L. Morris, and A. Ward Applegate. Age and youth were sprinkled together in the right proportion to insure wisdom and weight coupled with dash and daring.

A goodly number of missionaries were in attendance. Fred N. and Alta H. Hoyt, Jefferson W. and Helen F. Ford, Emory J. and Deborah G. Rees, and Roxie Stalker were present from Africa. Esther L. Farquhar and Ora Wright represented Cuba, and Mildred E. White gave a Palestinian flavor to the group. Several Friends from in and around Richmond were gladly welcomed to the sessions.

DR. S. G. INMAN SPEAKS

On Tuesday evening the Board invited the citizens of Richmond to share with them a most stimulating and illuminating address by Dr. S. G. Inman, Secretary of the Committee of Coöperation in Latin America, on "The Challenge of Latin America." Dr. Inman's personal knowledge of Latin American affairs and acquaintance with leaders in politics, education, and labor as well as religion, enables him to speak with authority and conviction on the aspirations and achievements of our near neighbors in the South.

The Board members were greatly cheered in knowing that a Palestinian, Khalil Totah, has been appointed principal of the splendid Boys School at Ram Allah. For all fields, the Board holds the ideal of leadership drawn very largely from the resident people.

Two resignations from long time missionary families brought a deep sense of loss to the Board. A. Edward and Marion E. Kelsey who have served in Palestine for twenty-four years will be coming home in August to educate their three children. Emory J. and Deborah G. Rees with a service record of twenty-three years in Africa have likewise found it necessary to sever their connection with their field of labor because of the desire to educate their son and daughter. Emory J. Rees has translated the entire New Testament into the Luragoli dialect. The manuscript is now in the hands of the American Bible Society for printing. All of these Friends have been so faithful, efficient, loyal and cooperative that this separation from their respective fields will be keenly felt by their fellow missionaries, by the Christians with whom they have worked, by the office staff and the wider circle of Friends at home.

THE BUDGET

When the Board came to face the 1927-28 budget many serious words were spoken. The Executive and Finance Committees had wrestled all one afternoon with the askings from the fields and home office and had scaled them down to a total of $97,263.00. The Board members knew that to cut these askings would mean the elimination of actual work and people. They also knew that the Five Years Executive Committee had wisely requested all Boards to plan their working budget on the basis of actual receipts for the past year, or on an amount which may reasonably be expected. It was finally decided to pass the askings as suggested above to the Executive Committee for review. This was done and the Committee accepted them as a statement of actual need, and reminded the Foreign Board at the same time of the ruling governing working budgets. As the Foreign Board received only $91,000 (in round figures) last year, the work will have to be limited to that amount until such time as the Board has evidence that Friends are willing for some expansion. This will probably mean keeping some already overworked missionaries on the field a year beyond their furlough; it will mean keeping at home some people who are desperately needed abroad; it will mean bringing some of our work into disrepute before Government; it will result in keeping the Gospel from some who might otherwise have it. But it is only right and just that the Foreign Board (as well as all other Boards) should live within its income. Boards are simply the servants of the church at large and must be governed by the will of the church.

The Board went on record as favoring a wholehearted attempt on the part of all the Boards and the church to raise the whole united budget. If this is done the whole task will be accomplished; if not, the whole work will suffer. We are all members one of another in an attempt to present the Quaker message to the world both at home and abroad.

That the whole budget can be raised there is no doubt. Iowa has instructed its treasurer to pay one twelfth of its allotment to united benevolences each month. When the Board member from New York learned of this action, he pledged his Yearly Meeting to take the same action for the coming year. When each Yearly Meeting accepts its share in the budget and pays it each month, the financial worries of the Boards will largely cease.

NEW OFFICERS AND COMMITTEES

In accord with the method of procedure which was adopted by the Five Years Meeting in 1922 for the reorganization of the Board, new officers and committees were elected and appointed as follows: President, Howard W. Cope; first vice president, Homer L. Morris; second vice president, Wallace C. Kemp; third vice president, Nathan D. Andrews; general secretary, B. Willis Beede; honorary secretary, Charles E. Tebbetts; assistant secretary-treasurer, Alta L. Jewell; treasurer, Dickinson Trust Company.

Members of the Executive Committee: the above named Friends and Charles E. Carey, Charles N. Franklin, Lucy Hill Binford, Mary C. Hadley, Howard F. McKay, A. Ward Applegate, Mabel Quigg, Flora T. Sayers, Laurenna Farquhar, and William C. Taber.

Members of Candidates Committee: Laurenna Farquhar, Minnie M. Anderson, Charles E. Carey, Bertha Stubbs Sumpter, with the following corresponding members: Charles E. Tebbetts, Albert S. Rogers, Irene D. Stranahan, Golda O. R. Carrell, Mary S. Paige, Elizabeth L. Hazard, Annie E. Williams, and A. Viola Horisberg.

Members of Finance Committee: William C. Taber, Wallace C. Kemp, A. J. Hadley, G. Cheston Carey, Lewis B. Campbell.

REQUEST FOR NEW YEARLY MEETING

When the item in the agenda marked "Cuba" was called, a lengthy document of great significance and historical value was presented to the Board. It was the outline of the sections making up the Discipline which had been adopted by Cuba Friends, and carried with it the request for the setting up of a Yearly Meeting of Cuban Friends.

This means, among other things, that Cuban Friends have arrived. They have been growing and experimenting and working long enough to be able to prepare a statement of the rules governing their activities as organized meetings, they have produced a sufficient leadership to care for certain lines of work, they have sufficient life, power and love to project themselves into the life of their communities, they have sufficiently caught the meaning of stewardship to carefully use a share of their material possessions in the extension of the Kingdom. All of this has happened within slightly more than twenty-five years.

The Board also learned with delight and

thankfulness of the growth of the church in Mexico, Jamaica, Africa, Palestine and China. There are groups of loyal, Spirit-endowed Friends in each of these fields. They are rooting deeper into life and truth each year with a resulting fruitfulness in clean wholesome living, noble sacrificial serving, and humble walking in the Master's way of life with their God.

Consideration was given by the Board to board combinations. There has been a general interest on the part of many Friends in this question. The suggestion has been made that the two Mission Boards should be combined into a Board of Missions. This step the Foreign Board is willing to take because its members believed that the distinction between "home" and "foreign" should not be kept alive. Jesus looked upon the world as one field. Present-day missionary leaders are taking Jesus' view of the world. No one knows at present just what steps will have to be taken in bringing this ideal into effect. But all are sure that it can be done happily, helpfully and fairly to all interests involved.

In one of the sessions, the Board members expressed their deep appreciation for the faithful and helpful service of Theo. Foxworthy. At the time of his appointment to the presidency of the Board he was so situated that he could regularly attend the meetings of the Executive Committee. But later he took up residence in a section of the country too far away to render the service. On that account he requested release from office. His judgment was so sound, his position so fair, his decisions so honest and his attitudes so Christ-like that he will be greatly missed by those who meet from month to month to wrestle with the work of the Board.

But whether near or far, all Board members feel that we are as a church engaged in the glorious task of sharing our wonderful Savior and Friend with others, knowing that he loves all mankind and has power to free every person of every race and clan and kin of his sins and make him a new creature full of love, joy, peace and service.

B. W. B.

In the May 15 issue of the Winston-Salem *Journal* of North Carolina appeared an extended and illuminating article on the Mississippi flood situation by Dr. Francis C. Anscombe, Professor of History at Salem College. Preliminary to dealing with that situation, he presents a scholarly review of similar conditions in other famous deltas of the world and treats of the whole subject of delta formation. He points out that more than a million tons of detritus are carried downstream daily by the Mississippi and its tributaries. In other words, the most valuable soil of the Middle West is being removed at the rate of 400,000,000 tons per year. Some plans are suggested for averting the eventual destruction of New Orleans and other delta cities, and the various problems involved, political as well as engineering, are clearly indicated.

JAPANESE FEDERATED MISSION WORK

Friends with Other Churches Share in Promoting Christian Work in Pasadena

The First Friends Church of Pasadena, California, is one of the eleven churches of the city co-operating in the Japanese Federated Missions of Pasadena. The Friends Church contributes twenty dollars each month, is represented on the Board of Directors by one member, and usually has two or three of its members among the teachers in the Sunday School of the Japanese Union Church.

In the death of Myra S. Kinley so long our representative on the Board of Directors of the Federated Missions, that body lost one of its most faithful members and its secretary, and all Japanese lost a warm friend. No other one of First Friends Church has in recent years given to the Japanese of her time, her affection, and her prayer, in the degree that Myra S. Kinley has.

The Japanese Federated Missions of Pasadena was organized in 1911, for the purpose of providing a Christian home and meeting place for Japanese. The same year the Japanese Union Church was organized, and is now an independent self-governing body with more than 75 members. In 1923, a commodious church building was erected at a cost of $15,000, the Japanese making a generous contribution. Less than $2,000 of this initial cost remains to be paid. The Board of Directors of the Federated Missions holds the property and is responsible for its maintenance, but the church-building and the Mission House, or Dormitory, on the same premises, are used freely by the congregation and its various auxiliary organizations. In addition, the Board of Directors makes a regular annual contribution of $900 to the church budget of about $3,200, and often gives other contributions to meet special needs. The church was without a pastor for some months but in July of last year secured Mr. Nakazawa, a minister of thirteen years' experience in Japan and Korea, who was in America for study at Princeton and had just completed his year there. Mrs. Nakazawa and their nine year old son came on from Japan at the end of last year, and they are at home at the Mission House, 293 Kensington Place.

During his nine months of work, the pastor has devoted himself largely to visiting the 30 families and scattered individuals within the church membership, a portion of whom were non-attenders at church. He reports a greater feeling of unity and loyalty to the church as evidenced by willingness to co-operate and to give financial support. About two-thirds of the members contribute regularly, and the others give for special objects from time to time. Mr. Nakazawa has also made the acquaintance of Japanese outside the church circle and from now on will give more attention to interesting these in Christian things. A plan has been made for each Christian to try to win one other to church. During the year eight have confessed Christ, five have been received by letter, and twelve children have been baptized at their parents' request.

Since February of this year Miss Whisler has been employed for half time to superintend the Sunday-school, assist in the C. E. work, and work among women. The Sunday-school is well organized into departments, and has an attendance of 100, the teachers being mostly American. An adult Bible class of ten meets at the same time, taught by a Japanese. The C. E. meets on Sunday evening, no other regular church service being held, and has a usual attendance of fifteen. The Sunday morning meeting has an average attendance of 35 and the Wednesday evening prayer meeting has about 12.

The Ladies' Aid, with twenty members meets monthly, with from five to ten smaller group meetings each month for sewing, cooking, mothers, or English lessons. Besides this, six American teachers are helping as many Japanese women in private English lessons, and forming closer friendly contacts.

In addition to special programs at Christmas and Easter, a banquet was held for Sunday-school teachers and church officers about 60 being present; and recently an evangelistic address was given by Miss Michi Kawai, one of the most eminent Christian women of Japan.

Greater attention by the Christian church to the needs of the second generation is imperative, and some way should be discovered to afford more opportunity for Japanese in America to come into contact with the better elements of American life.

ALICE LEWIS PEARSON.

Edwin Morrison, formerly of Earlham College, Indiana, is head of the Department of Physics at the State School of Agriculture, East Lansing, Michigan, and has oversight of the laboratory work for the first courses, which brings him into contact with from 250 to 350 students each week. He writes enthusiastically of his work and associations: "We are enjoying our associations in the People's Church. It is the only church in East Lansing, the college as well as the community church. There are nearly a thousand members which have been gathered in from twenty-six denominations and all are working harmoniously. The pastor is a Methodist, his associate a Congregationalist, the student pastor a Presbyterian, and the present chairman of the board of elders is a Friend. On Easter Sabbath 119 new members were received."

PENNSYLVANIA STATE CONFERENCE

Unity of Spirit Among Church Members Urged at Conference on Faith and Order

"The men in the pews—rather than the ministry, creeds, or sacraments—are the material to be united into one harmonious church," declared Alfred C. Garrett, Ph.D., Philadelphia, Pa., in presenting the Friends view of "The Nature of the Church" before the Pennsylvania Conference on Faith and Order, which met in Harrisburg, Pa., May 17 and 18.

This conference was one of a series of group meetings of clergymen and laymen being held in many states of the Union, in Canada and in many countries of Europe, in preparation for the World Conference on Faith and Order, which will meet in Lausanne, Switzerland, from August 3 to 21. Five hundred representatives of the Christian churches in all parts of the world will come together at that time to consider steps toward greater unity among the denominations. Local group meetings are being held to seek a consensus on some of the questions to be presented at Lausanne, for the guidance and information of the official representatives of the churches.

Bishop Charles H. Brent, of the Western New York diocese of the Episcopal Church, who will preside at the World Conference in Lausanne, spoke at Harrisburg on "The Call to Unity." Other Christian leaders within the state presented "The Church's Message to the World," "The Church's Common Confession of Faith," "The Church's Ministry and Sacraments," and 'The Relation of Existing Churches to the Unity of Christendom." The Rev. Floyd W. Tomkins, Jr., of Providence, R. I., associate secretary of the Continuation Committee of the World Conference, explained its aims and methods.

Emphasizing the democratic nature of the church, Dr. Garrett suggested that the mass of members first be harmonized, so that they may work out the solution of the harder problems of church unity. "To try to find a universally applicable ministry or a single simple creeds of essentials that will be acceptable to all seems to me beginning at the wrong end," he continued. "A harmonious membership will eventually bring forth, in a democratic organism, a harmonious ministry. The laity may well say, 'Leave it to us. We will commit to the clergy, to ecclesiastical experts, the task of wrestling with the almost impossible problems of creed and ordination and sacrament. Meantime we must all become better acquainted, find the common Christian life in all; we are learning to work together; we must also learn to worship together; learn the blessedness, the enlargement of heart, of bowing before a common Father at one another's altars.'

"Is it not easier for most men to worship together than to agree to a common creed or ministry or ceremonial? How many of us, time and again, worship at one another's shrines, and find true prayer, and the divine presence in every place? In time a general Christian membership may arise in which many would join who had never yet felt able to unite themselves with any existent sect.

"Wherever we see a man with a faith born of the Spirit, with a courage and endurance given by the Spirit, we have a true member. We shall find such men as these in all communions, radiant Christian faces, lives whose work is kindness, in Catholic communions as well as in Protestant, in all the other Protestant communions as well as in one's own. These are the true Church—if only we could unite them all, as they recognize each other with a smile and the handclasp of brotherhood, and could give them the rule in the great re-union that we seek, our task would be accomplished; they would bind the whole together. This is the first characteristic of the nature of the church—that it must be pervaded by the spirit of Jesus.

"But its nature has also been to show diversity to meet differences of human need, and so far as one can see it will always show diversity within its borders. How far shall the diversities go? Which of them is right, and which is merely controversial, sectarian, and wrong? secret of preserving rightness in this matter seems suggested by the apostle Paul when he says that all diversities must be held within the unity of the Spirit in the bond of peace.

"Until we accept the concept of the church as a great organism in which there is much diversity in unity, until we agree to differ, we shall not make the progress desired; for certain differences are inherent in human nature and in human need, and the church must meet them by diversity of ministrations.

"It is not for me, as a Quaker, to deny the possible need of an episcopate to lead effectively that vast church, only I must contend for a place for the liberty of the Spirit within the jurisdiction of that episcopate. One must concede that the 600,000,000 of the church today may need a yet mightier leadership, only one must contend that the future church is to be democratic in the form of its policy, the democracy of one organism spirit-filled throughout, membership as well as ministry, by the life-flow of the world Vine, which is Christ."

Harrisburg, Pa.

Every sin committed means another nail driven into some innocent hand, another crown of thorns pressed upon some noble brow, another spear thrust into some forgiving heart.—RICHARD L. SWAIN.

DR. CADMAN SPEAKS FOR THE QUAKERS

Replies to Critical Interrogator With Sympathetic Interpretation of Our Position

Many are familiar with the question and answer service for which Dr. S. Parkes Cadman, is so well known. It is a regular feature of the New York *Herald-Tribune*, which accords us the privilege of reprinting the following which appeared recently:

Is it not a shame that the Quakers refuse to fight for their country? Why should their prejudice against necessary and defensive war be protected by our government?

Are you quite sure that the Quakers are noncombatants? After reading the biographies and writings of Fox, Penn, Woolman, Barclay, Elizabeth Fry, John Bright and Dr. Rufus Jones, I am convinced that the Friends, to give them their proper title, have been as sturdy and unflinching warriors as Washington's continentals or the "contemptibles" of Lord French. Civilized states have at last reluctantly consented to the Friends' choice of weapons. He prefers love, good will, peace and service as against dynamite, steel, guns and poison gas. Because he takes Christ seriously he fights gloriously, but in ways which he believes his Master approves. In this respect he may be so far ahead of the rest of us as to be out of sight. The reflection that if all believers in God as the Universal Father practiced the Friends' doctrine the world would be well rid of war should moderate any criticism of him by Christians or Jews. I advise you to glance at Ruth Fry's recent book, "A Quaker Adventure"; a work which deserves a place in every library. It deals satisfactorily with the fatherhood of God, the brotherhood of man and the inner light by which the Friends steered a straight course across the bloody seas of war. Lord Cecil, who is not a pacifist, bids us rejoice "that humanity can still show such devotion and self-sacrifice as theirs." "In contemplating this wonderful story," he adds, "let us thank God and take courage." German, French, Belgian, Russian, Serbian, Austrian, British and American sufferers on the field of battle, and noncombatants whose hopes the late conflict had blasted in home and province alike, were succored by the Friends. If our brave soldiers "kept the home fires burning," these equally brave men and women relit the eternal flame of love. How they did it and with what valor, patience, brains and cheerful persistence I have not room here to tell. The governments which permitted them to do it were their beneficiaries. The people of Europe and America are their undischarged debtors. Be sure the Friends are the Lord's warriors to the last one of them and, strangely enough, their triumphs incur no qualms.

Items from The American Friends Service Committee

The Following news release, evidently sent to us from Berlin, has just been received:

"In an effort to unite the movements for national independence in the Far East, a congress is being arranged to take place in Hankow in June under the asuspices of the League against Imperialism, according to an announcement made here today through George Lansbury, its president. The League was formed in Brussels in February at the first international congress of colonial peoples and representatives of European and American labor movements.

"The plans call for representation of the independence movements in India, Indo-China, the Philippines, the Dutch East Indies, and Korea. The League against Imperialism has appointed as its European and American delegates to the congress George Lansbury and A. A. Purcell of the British Labor Party, Henri Barbusse, of France, Prof. Alfons Goldschmidt, of Berlin and Roger N. Baldwin, of the United States. The Kuomintang Party in China will act as hosts to the congress. Arrangements for the European delegation are being made by Liaou Han Sin, Berlin representative of the party."

FROM WORK TO REWARD

The many friends of Rudolph Boeck, who died recently in Vienna, will read with loving sympathy this following Minute, made at a meeting of the Vienna Center:

"It is with heartfelt sorrow that we record the passing away of Rudolph Boeck at his home in Mauer early in the morning of April 11. He had been seriously ill for about a month and it had seemed very questionable whether he would again be able to take an active part in the Centre work. Rudolph Boeck was one of the first Austrians to become interested in the spiritual message of the Friends after the Relief Mission came to Austria in 1919, and ever since that time he has wholeheartedly devoted himself to the spread of the ideals for which Friends stand. Formerly a Professor in a technical school, his large hearted interests and sympathies had made him numerous friends amongst his former pupils and colleagues, whilst his enthusiastic support of various forward movements, had brought his contacts with wide circles. For the last few years of his life he had been unpensioned and had been able to devote much of his time to Friends work, and since 1924 had served on this Committee and also on the Committee of various pacifist organizations. His visits to England for the All-Friends Conference in 1919 and for the Summer term at Woodbrooke in 1924, and the visits of American and English Friends to Vienna had brought him many friendships in America and England. By all who knew him well he must be remembered for his sincerity of purpose and his almost boyish enthusiasm for the many good causes to which he was devoted. He drew round him many young people whom, as to all his friends, a welcome was always waiting at his hospitable house in Mauer. We have today remembered with much sympathy his widow and son, and the other members of the household at Mauer to whom the secretary is asked to write expressing our sorrow at their loss which is also ours."

Lemuel H. Murlin, President of De Pauw University, Greencastle, Indiana, recently advised Wilbur K. Thomas that at a meeting of the faculty, on May 10, it was voted that Military Drill, hitherto required of all Freshmen and Sophomores, be made optional for next year.

THE CHINA SITUATION

Friends who have been following the development of the situation in China will be greatly interested in these extracts from a letter from Henry Hodgkin to Wilbur K. Thomas under date of April 20 from Shanghai:

"It seems to me that so far as the China situation is concerned, the Governments of foreign countries during the last few months have been accepting humiliation and have been exercising an amount of patience which one could hardly have believed possible. They have recognized that China was in a transitional state, that they were dealing with something like an adolescent psychology, and that they must not be too harsh.

"Take one example. For the last two years there has been the most virulent anti-British propaganda. Much of this has been actually mendacious. For example, the incident at Hankow in which the British marines for four hours faced without firing a shot a very large Chinese crowd continually provoking them and actually wounding a number of them was reported by Dr. Sun Fo, the son of Sun Yat Sen, as a willful massacre of two hundred Chinese by the British troops, and this report has been believed and has been the cause of strong anti-British feeling in Canton and a number of other places.

"I have just heard that in Chungking the barrage put up by the British and American gunboats, which from all accounts was just in time to save the lives of considerable numbers of foreigners and which did not account for more than at the most half a dozen Chinese lives, has been reported as a deliberate and unprovoked bombardment of Nanking, lasting for twenty-seven hours and killing many thousands of Chinese and that this report has been believed in Chungking and has led to very serious demonstrations as was only natural.

"Now propaganda of this kind would undoubtedly lead to very strong action if it were being carried on, let us say by, Poland against Germany, or in one of any number of situations one might think of. It is the inevitable result of such propaganda that an incident such as that in Nanking should take place. Seeds have been sown which possibly cannot possibly fail to produce this sort of harvest, and yet the governments concerned have continued to negotiate and have shown a willingness to discuss terms with a government which is known to be actually engaged in carrying on this propaganda. I would put it to you that this is a pretty fine expression of a Christian spirit in international relations. If, however, one were to argue this point with almost any of one's friends one would find them altogether oblivious to the argument."

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

THREE MAJOR ISSUES

(Continued from page 354)

port of the ministry, and for the perfection of some plan of insurance that will meet the needs of the declining years of ministers and missionaries. Since it was known that the two Mission Boards were considering the problems of the ministry from certain angles, the Executive Committee voted that a committee for the purpose named, be composed of one member representing the Executive Committee, one from the Home and one from the Foreign Mission Board. The committee appointed in the order named are Edgar T. Hole, Charles M. Woodman, and William C. Taber.

There is to take place at Lausanne, Switzerland, in August, a World Conference on Faith and Order to which the attention of the Christian world is being directed. The Central Committee brought the information that credentials from the Five Years Meeting were given to two Friends, Alfred C. Garrett, a minister of Philadelphia Yearly Meeting, and Walter W. Haviland, principal of the Friends Select School of Philadelphia, to attend. This met with the hearty approval of the Executive Committee.

QUAKERDOM · AT · LARGE

Dr. Gertrude Minthorn, a graduate of Pacific College, who has spent many years in India as a medical missionary, is on her way home on a year's furlough. She is a first cousin of Herbert Hoover, Secretary of Commerce.

Announcement has been made through the Wilmington, Ohio, *News* of the resignation of J. Edwin Jay as President of Wilmington College, the resignation to take effect at the close of the present college year. The announcement speaks of the rapid growth and expansion of the College since President Jay took up the reins of administration in 1916.

In his London Letter to *The Guardian* (Calcutta, India) H. W. Peet, a London Friend, writes of a unique gift being sent to the mission field. The gift arose out of the mention by an L. M. S. Missionary from South Africa at a recent meeting, of the magnificent work being done in his district by a native preacher, who was however handicapped by the fact that he had to get about on an old-fashioned wooden peg leg. Those present immediately decided to raise a fund for a nice new mechanical leg with every modern gadget, and in a few days it will be on its way from Southampton to South Africa.

Much interest is being shown in the Friends Summer School, which is planned to be held at Haverford College, June 18 to 27. Registrations are being received. Since the announcement of the preliminary program Janet Payne Whitney, of Westtown, has been secured to lead the class in methods for high school age; and Edna L. Acheson, of New York, has accepted for the class in intermediate methods. These, with other classes, will make a well graded series. Also, Peter Ainslee, of Baltimore, has agreed to come as one of the evening speakers. Plans for the two week-end conferences—on worship and on racial relations—and for the other evening lectures, will be announced next week.

After much ardent labor on the part of the "Quaker" staff, The "Quaker" the Guilford College annual, is now being circulated. The members of the staff who have proved so efficient in preparing the annual, and who are responsible largely for its publication are: Raymond Thomas, of King, editor-in-chief; Frances Osborne, of Pleasant Garden, managing editor; and Joseph J. Cox, of High Point, business manager. The Quaker theme is carried throughout the annual. It contains pictures of the old New Garden Meetinghouse, the old New Garden Boarding-school, and a number of old buildings that have been destroyed. The Quaker is dedicated this year to Miss Louise Osborne, who has been connected with the college since 1892, but at the beginning of last year, on account of failing strength found it necessary to withdraw from the active service as the Dean of Women. Dedication was made to her in recognition of this long and faithful service. The publication, besides serving as a record of the various student activities about the college, contains poems and other features of interest. A few extra copies were ordered and are on sale at the college book store for five dollars each.

Gerrard Roberts, in *The Friend* (London), relates an interview with the prime mover of the scheme for outlawing war which since the Washington Conference has been making progress in the United States. He spent a morning with Mr. S. O. Levinson, a leading Chicago lawyer who for ten years has been working on his outlawry ideas. He is a close friend of Senator Borah, whom he described as the most misunderstood but the most enlightened statesman in America. His argument is that "the world cannot wait for the passing of the causes which lead to war before abolishing war. It must, with as little delay as possible, be put outside the pale of international law. He compares the position with duelling a century ago. The causes of duelling are still with us, but it was made illegal and is therefore practically dead. Disarmament, he argues, will follow law's outlawry, not precede it, for given a position in which nations have an understanding that under no circumstances will they resort to arms, they will be willing to submit all differences for settlement under an international code. He differentiates between his scheme and arbitration, in that the latter is only an alternative to war, and the option which is still left to us, he believes, too dangerous. His scheme leaves no loophole for resort to arms, even if the difference is never settled."

In an article on the Divine Fatherhood, in *The Guardian* (Calcutta), J. S. Hoyland, an English Friend who is a teacher in India, says: "In seeking to realize the meaning of the Fatherhood of God, what is needful is that we should proceed, as Christ always did in his teaching, and as Plato also always did, from the known to the unknown. We know the significance of human parenthood. We have all realized that fact for ourselves in our own childhood. Even though such parenthood may have been exceedingly unwise and imperfect, there was in it elements of perfection. There was tenderness, care, self-sacrifice. Again, those of us who have been parents ourselves know what we feel towards our children. We are fully aware of the imperfection of our love, yet in this immense overmastering impulse of tenderness, care and self-sacrifice which we know to be working through us out toward our children, we feel instinctively that there is something from Beyond, something universal, seeking for expression and manifestation through our own frailty....Thus proceeding from the known to the unknown we gain the knowledge not only of God—that He is a Father-heart loving us—but also of man, that wherever true love is there God himself is. God is brought infinitely close to man, and man is raised aloft towards God, because he has in his nature the capacity for this love."

A special honor was conferred upon Dr. Walter F. Dexter, President of Whittier College, April 30, at the annual meeting of the faculties of the colleges and universities of Southern California, when he was elected president for the ensuing year. The meeting was held at the California Institute of Technology with about one hundred-fifty college presidents and educators in attendance, when the problems and trends of modern higher education were considered.

NEWS OF OUR MEETINGS

The May meeting of Canyon County Ministerial Association was held in Greenleaf, Idaho, with about twenty ministers and some of their wives present. The Greenleaf ladies served chicken dinner which was much appreciated. Calvin R. Choate, who had been confined to his home for several days with acute neuritis, was able to be present. During his illness, he was assisted by Glenn Rinard who gave some very helpful messages. The prayer meetings were led by members of the Faculty and local ministers. $600 was raised at the morning meeting, May 1, to close the school year and the church budget without a deficit, which was cause for much rejoicing. The Seminary is now officially accredited by the State Board of Education, and is closing one of the best years of work in its history. Along educational, musical and religious lines, Mr. Taylor, Miss Terrill and Miss Logston have done splendid work. Miss Terrill will continue, but the other two have tendered their resignations for the coming year. John Dean of Nampa College has been secured as Principal, and Miss Merna Waller of Seattle, as teacher. She is a former student of Friends University, Wichita, Kansas, a graduate of Nampa College, and has done work in the University of Washington. They are strong Christian young people and are highly recommended. Prescott Beals and wife,

missionaries from India at home on furlough were in charge of the services on May 15.

The four-year-old son of Ralph and Carrol Swanson Hibbs, recently of Greenleaf, Idaho, was killed when he fell from a load of gravel at Horseshoe Bend, April 29. Funeral services were held at Greenleaf. Many relatives and friends deeply sympathize with them in their great sorrow. Mrs. Louise Choate received the sad news of the sudden death of her father, Cassius M. Holiday, at Carmel, Indiana, April 22.

The Fellowship Class of Union Street Friends, Kokomo, Indiana, made a splendid record for the month of April. Following a contest, fifty more members had been added to the roll, making a total of 118. Of these 105 were present one Sunday; 88 for two; 71 for three; and fifty were present every week. The church is well represented on the faculty of the high school. Professor C. V. Haworth is superintendent of schools, and other teachers are: Lilath Farlow, Hazel Scherer, Cebron Joyner and Morris Tomlinson. Susie Baldwin and Leora Clem are teaching in the grades.

Albert Fryhoff who has acceptably served for two and a half years the Grinnell, Iowa, Friends Meeting, has accepted a call to evangelistic work within the limits of Ohio Yearly Meeting. His wife and little daughter will reside at Cleveland, Ohio, which will be his address. Friends regret his going from Grinnell but pray God's blessing upon him and his work.

Fairfield Monthly Meeting, in Wilmington Yearly Meeting recently recorded Ruth Stowe of Highland, Ohio, a minister of the Gospel. Like action was also taken by Oak Hill Monthly Meeting in North Carolina Yearly Meeting in recording Cora Norman a Minister of the Gospel. She is serving the Oak Hill meeting as pastor.

The gift in the ministry has been recognized in George Selleck by Oak Grove Monthly Meeting in New England Yearly Meeting. For a year he had served acceptably as school pastor at Oak Grove Seminary and since completing his theological training is now serving acceptably a large and needy field in Lincoln, Virginia.

Under direction, and by the personal labor of the pastor, Frank C. Guyatt, the Friends Meetinghouse and grounds have been greatly improved. The exterior woodwork has been painted; shrubbery bordering the walks, was sponsored by the Ladies Aid and Friendly Circle and a privet hedge along the drive was the gift of Robert Henley, of Hartford City, honoring his old church home. Mothers' Day was appropriately celebrated with special musical selections, and the sermon from the text: "Woman behold thy Son, Son behold thy Mother," was very helpful; a red carnation was given to each one having a living mother, and white, to those bereft; a basket of Spring flowers was presented to the oldest mother present at Sunday school and "Mother songs" were sung by the Primary Department. On the 15th, twelve members were added to the church at the close of the morning service, and the pastor preached the Baccalaureate sermon at the Auditorium in the evening, "Decision and Service" being the theme. As announced last fall, the Church Vacation School will begin June 6, and end June 26. Any visiting friends will be welcome to this and all services.

The Guilford College Gospel Team sent three groups to different meetings Sunday evening to fill invitations to hold the evening service for worship. The Gospel team at Guilford College is an organization of about 30 young people which goes out three Sunday nights a month to hold meetings for worship in the different Friends churches in the state. A group of six, under the leadership of Wilmer Steele of Kelton, Pa., went to Archdale and held a 45 minute meeting in the New Archdale Friends church. The other members were Chandos Kimrey, of Guilford College, Blanche Spencer of Ivor Va., Worth Mackie from Yadkinville, Ruby Hall of Roseboro, and Professor H. T. Tinsley. Another group of five had charge of the services in Graham. Members of this group were Paul Reynolds of Guilford College, Byron Haworth of Burlington, Robert Van Der Voort from Pittsburgh, Pa., Thomas Hadley of Graham, Paul Jassimedes, New York City, and Turner Moon, from Detroit, Michigan. The third group with Charles Coble of Guilford College acting as leader, went to Cain Creek. Other members of his party were: Alton Tew of Goldsboro, Elizabeth White of Tyner, Sudie Cox of Princeton, Nell Stinson of Goldston, and Dr. Raymond Binford. The programs of the Gospel team are well arranged and interesting. Beside the two or three short talks, there is on every program special music. A male quartet from the Glee Club sang at Graham, and Chandos Kimrey, graduate student in voice at Guilford College, sang at Archdale. Sudie Cox and Elizabeth White furnished the music at Cain Creek. The team will go out one more Sunday evening before school closes.

Yorktown Monthly Meeting of Friends concurring with Purchase Quarterly Meeting was unanimous in recognizing the gift of R. Solomon Tice as a minister of the Gospel, May 15, 1927. His present address is Yorktown Heights, Westchester County, New York.

The recent visit of Charles N. and Mae Replogle to North Berwick, Maine, was an inspiration, and the beautiful audience room of the Friends meetinghouse was packed to hear their lecture on Alaska. Pictures showing changes and contrasts were thrown on the wall and intensified by the word-pictures of the lecturer, flavored with nice touches of humor and pointed with a good moral. Mae Replogle sang hymns in Eskimo and made her part in the entertainment equally interesting.

The sessions of Haviland Quarterly Meeting held at Hopewell, Kansas, May 13 to 15, were a time of great blessing to all. Sylvia Frazier who has lately finished her fourth revival meeting in this Quarterly Meeting was the only visiting minister present. On Friday afternoon at the Ministry and Oversight meeting, Willis Craven of Pleasant Plain meeting especially urged Friends as a body to be careful about "getting out of joint." Friday night, there being no program, Charles Hunt, pastor at Stafford, brought a good message. Saturday morning at the Worker's meeting, George Baxter, who is doing outpost work out from Macksville, reminded Friends to be faithful to the "trust committed to us." At the regular meeting for worship Saturday morning, Sylvia Frazier brought a good message and the spiritual tide ran high. At the business meeting Saturday afternoon there was a good time discussing the different

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The South Woods

Westtown School—
A Quaker Melting Pot

1799—1927

The Committee of the School cordially invites all Friends to consider the advantage of sending their children to Westtown. In athletic equipment and intellectual standards it offers all that is usually claimed for a first class school. In addition to the regular academic courses which meet the exacting requirements of the College Entrance Board with great success, there are unusually well-equipped departments in Home Economics and Agriculture. Nearly the whole School family, students and faculty, are members of the Society of Friends. Both teachers and pupils come from all over the United States, and it is safe to say that nowhere in this country is there such a representative group of Quaker boys and girls. Acquaintance with Friends of every sort made at Westtown School is beginning to be one of the strongest factors in the increasing unity among Quakers. The modifications in policy and custom in recent years have taken place slowly enough to be assimilated, and the atmosphere of Westtown, though not stifling and narrow, is permeated with an active Quaker tone. *How about it for thy boy or girl?*

For catalog and information write to

JAMES F. WALKER, *Principal,*
Westtown, Penna.

phases of the work. Henry Landreth, Superintendent of Peace, prepared a good program on Peace for Saturday night in which George C. Wise was the speaker, who brought a very inspiring and informing message on this line. Saturday morning, Alice K. Barnes of the Bible Training School at Haviland, helped in the study of the Sunday school lesson, and at the meeting for worship Iola Steen, a former pastor in Fowler Quarterly Meeting gave a very inspiring discourse, the meeting reached its climax at the end. The good singing was a very inspiring feature of the various sessions. The Hopewell quartet, as usual, gave very beautiful selections and Gurney and Edith Hadley of Prairie Vale meeting were at their best with their duets.

The First Friends Church of Dayton, Ohio, observed Mothers' Day with special services of song, readings, testimonies and sermon, all paying tribute to mother. The pastor of this church, C. Harold Douglas, has just completed his work at Bonebrake Theological Seminary, of Dayton, and this event was celebrated by the church in a splendid social gathering at the mid-week Bible Study hour, at the home of one of the members. They also showed their appreciation of his work with them by a fitting gift.

OAKWOOD NEWS NOTES

Frederick Libby visited Oakwood and gave a most interesting and helpful talk in chapel, April 22. The History classes had been following our relations with Mexico and China and were very glad to get the accurate and new information, which Mr. Libby always has to give. He came to Poughkeepsie to meet the students of Vassar College. A few teachers and students of Oakwood heard him make the address at Vassar. While there was not a large number out to heard him, there was a very alert and interested group.

Miss Klinderova, a student at Vassar, from Czechoslovakia was a week-end guest at Oakwood, April 23. Her talk to the students about her own country, during the Sunday-school hour was very enlightening and most interesting. She gave a most vivid picture of the significance to individual persons of the present situation in Europe. After this it will be much easier for those who heard her to realize how very personal is the achievement, the suffering, the struggle and how very much it means to individuals, although it is so largely controlled by diplomats and politicians. Miss Klinderova seemed impressed with the spirituality of the meeting and said she enjoyed the silent worship and found it to be a very helpful as well as a very unusual experience.

William J. Reagan attended two county High School conferences last week. One of them was the Berkshire County conference held at Williamstown, the home of Williams College. Several of the college boys shared in the program. The location of the college seems ideal and there is still evidence of the spirit which has made Williams College known all over the country. One senior remarked to a group of boys that they should not expect too much from college; it had really not made a great deal of difference to him. "It is not the dark place that hinders but the dim eye," was said by Carlyle concerning the poetry of Burns, but it describes many present day college students.

Oakwood School is this year losing an unusually large number of teachers. Miss Ford, school secretary, Miss Ratliff, Latin teacher, Miss Cosand, teacher of French, Mr. Newlin, History teacher, preceptor and coach, Mr. Huey, agriculture teacher, and Miss Batty, Miss Cocks, and Miss Pickett from the grades. Matrimony is removing some of these teachers, desire for study is taking others. Mr. Newlin goes to Earlham as Dean of Men. These teachers will be greatly missed and Oakwood will seem like a different school next year when the pupils return.

The following teachers have been secured to take the places of the teachers who are leaving:

John Taylor, Preceptor and History

teacher, Earlham; Herbert Purdy, Assistant in Mathematics and Bookkeeper, Earlham; Emily Lane, Latin, Mount Holyoke; Madeline Finch, Albany Teachers College, French. Miss Finch is now teaching French in Florida; George Conklin, Agriculture and business manager, Cornell University; Elizabeth Boettiger, Vassar. Miss Boettiger has been doing practice teaching in the New York City and Country School for the past year. She will do Kindergarten and first and second grades. Emma Scherer will teach the fourth and fifth grades.

A new swimming pool has been built for the Y. W. C. A. on an estate south of Poughkeepsie. The Oakwood girls have the use of the pool on Thursday evening with the benefit of an expert swimmer as instructor. The girls consider themselves very fortunate in this additional program.

INTERNATIONAL SUNDAY SHOOL LESSON

June 5, 1927

Lesson Text: Acts 10:34-48.

34. *Of a truth.* An astonishing statement to begin a speech with. *No respecter of persons.* Peter declares that the people before him, though not Jews, are fit to enter the church and share in the promises. The law forbade Jews to eat with Gentiles. Jesus called all men brothers. If Peter preached to this company he had to either break the law or deny his own teaching, for they knew nothing of the Jewish prerequisites to becoming Christian. As yet, the disciples were both good Jews and at the same time Christians. It was a new thought that if the old law contradicted the teachings of Jesus, it was not valid. This was hard to digest, yet God, for Peter, pointed that way.

35. *In every Nation.* There was something in common with the hated Samaritans —the law was binding to both. But the despised Gentiles were totally outside.

36. *To the Children of Israel.* In the mind of the apostles, those who had been chosen for the law were likewise chosen to preach Jesus.

37-42. These verses give a description of Christ's ministry. It began after John's baptism, its scene was Judea and Galilee, where Jesus of Nazareth, anointed of God and filled with the Holy Spirit, fulfilled his wondrous ministry. The speech ends with a statement of what the Savior ordered his apostles to preach.

43. *Everyone.* Peter had preached these words before, but now the present situation put meaning into it. *Remission of sins.* The Gentiles were outside the law, unclean, yet Peter is saying to them that there is remission of sins for them also.

44. *Fell on them.* The same feeling of ecstasy came upon them as was experienced at Pentecost. But here the Gentiles were included.

45. *As many as came with Peter.* Friends, escort and all believers. The highest gift that the most faithful had received, was here bestowed on the new hearers and strangers.

46. Speak with tongues. Who can explain the phenomenon which took place here and on other occasions. Many times we miss the point very widely by trying to transplant and picture the occasion just as it happened to our own day, when conditions are so vastly different that our imaginations cannot possibly picture them. But we cannot miss the important thing that whatever happened tremendously impressed those present, and that we want and need for our own selves, in different conditions and environment, an equally great awakening experience of God's presence in us.

A complex is "an emotionally toned idea" —something that you want to do. There are two kinds. The first is an idea, a desire to do something that is pleasing to you and that does in no way conflict with your moral and religious convictions. For example, you like to read—book hobby—you do it and there is no reason why you should not, so you freely gratify this desire. The second is, you desire to do something that would give a pleasing sensation but it conflicts with your better self. It is something that conflicts with your whole personality and you will not permit yourself to indulge. Now, this undesirable complex is dealt with in two ways. You confess it to God, fill the mind with clean, good, wholesome, constructive thoughts and desires, thus clearing yourself of the whole matter, and creating health, happiness and freedom—read Ps. 51. The second way to deal with it is to push it into the cellar—the subconscious mind—and build a barrier over it. There it lies at the very center of your inner life—a skeleton in the closet. You try to hide it from God, and man, and yourself, but you fail and it poisons your life. The tragic thing about this repressed complex is that it causes self-deception. The repulsive emotion goes round the barrier and appears in a distorted form. A man expressed a dislike for church chimes. By investigation it was found that the man had a prejudice against the minister of that church. He thought he disliked the chimes, but in reality it was a dislike for the minister, which he would not acknowledge.

Race prejudice is one of the oldest complexes of mankind. The Jews were God's chosen people and there was no room in his Kingdom for any others. They put the teachings of the Prophets in the cellar and it came out in the form of the law. They were God's chosen people because they hated all other nations. Peter had this complex as a Jew, but he cleared it out, faced it squarely and became free.

The world today is afflicted with the race prejudice complex and will not acknowledge it, will not confess it. There it lies at the very heart of every nation working itself out in many distorted forms. As this race prejudice appears in so many forms in our public life, called by so many names, which is nothing more than fooling ourselves, let us, like Peter, confess to God and man that it is simply and purely race prejudice and that we act as we do many times just because we do not like our neighbor race. Such a confession will bring a new era as surely as the same honest confession on the part of Peter did in his day.

RALPH H. BORING.

Central City, Nebraska.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA
High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

The American Friend

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